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The authors hold that the festivities and entertainments of the people of India were virtually the same, irrespective of creeds and sects, and that the interrelation of these became so intimate that the difference between Hindu and Buddhist festivals was but very slight. This assimilation is chiefly due to the rapid development during the middle ages of the Tantra system which was also brought to Tibet. Although Buddhism has been extinct in Bengal for a long time, many survivals of it are still extant among the rustics; and Mr. Sarkar even admits that, though the Çivaitic influence is predominant in the Gambhīrā, yet institutions and observances of the Buddhist Tantric school form its backbone. The picture traced of the religious and social development of Bengal through its many phases down to the contact with Islam (designated as the "Indo-Islamic wedlock") is very interesting in general, but is too abrupt and without depth. It is easy enough to understand that a Bengali evinces little sympathy for Islam, but a world-historical figure like Mohammed cannot be simply dismissed as "the camel-driver of Mecca" (p. 216). There have been many camel-drivers in Mecca and elsewhere, but not all camel-drivers have developed into a Mohammed.

The fact that Bengali folk do not lack a sense of humor is illustrated by the play *Hanumān-makhā* ("Mask of Hanumān"). One of the votaries wears the mask of Hanumān, the monkey-god of the epic Rāmāyana, and attaches to himself a long tail made from unripe banana-leaves, dry banana-leaves being wrapped around the end of this tail. The tail is set fire to, and the player leaps over a piece of cloth held by two persons in front of him, returning in the same way to his former place. This suggests a fair representation of the story of how Hanumān leaped across the sea from the mainland to Ceylon.

Few, if any, will agree with the dogmatic thesis that "the caste-system has never been a disintegrating factor in Hindu communal existence, and is most probably a very recent institution" (p. x). How about Buddha's opposition to caste? The Saka and Kushana were not "Tartars or Mongols" (p. 167), but of Scytho-Iranian extraction.

The work is provided with a very copious index of fifty pages, which will render good service.

B. LAUFER

Etudes archéologiques et ethnologiques. Les Aïnu des Îles Kouriles. R. TORII. (Journal of the College of Science, Imperial University of Tokyo, Vol. XLII, Art. 1, Tokyo, 1919.) 338 pp. 38 plates. 118 figures in the text.

It is known that a considerable literature exists on the Aïnu of Yezo and Saghalin, while the Kuril Aïnu, owing to the inaccessibility of the

island chain occupied by them, have been almost wholly neglected. This gap in our knowledge is felicitously and successfully filled by the fine publication of Torii, who has rescued for science the knowledge of a small, but important, moribund group. This unfortunate tribe is now reduced to fifty-seven individuals, and its complete extinction may be a question of a few years. It is thus no wonder that their culture also is in a hopeless state of disintegration, and that their ancient customs can no longer be observed, but merely learned from the lips of old men or women. Thus tattooing is discontinued, but old men can still trace the designs formerly used by their women on hands, arms, and lips, and being identical with those of Saghalin and Yezo. The many neolithic stations discovered by Torii on various islands, and the numerous finds yielded by them, allow of the inference that in former times the population was much more compact; and the highly developed artistic sense displayed, for instance, in the decorations of whalebone combs, makes us think that a happy state of mind must have prevailed on these barren isles before they came in contact with the scourge of "civilization."

At present, the Kuril Ainu designate themselves simply Ainu ("men"), also Ruton-mon-guru ("west-living people"),¹ in distinction from the Kamchadal whom they call čupka-guru ("people of the east"). The Kamchadal are also styled by them Kurumuse, Oyataru, and Kamčidarū. During the period of their independence (that is, until the eighteenth century), the Kuril Ainu conferred upon themselves the name Kushi, which both Krasheninnikov and Steller learned from the Itälmen as the designation of the inhabitants of the Kuril Islands. L. v. Schrenck has already expressed the opinion that the name Kushi or Kusi is the basis of the word "Kuril" and the Gilyak designation of the Ainu,—Kūgi; but it is doubtful to me whether this word, as conjectured by Klaproth and Schrenck, is related to Ainu *kuru*, *kur* ("man, tribe"). Moreover, we have a Chinese name for the Ainu in the form K'u-ye, the earliest record of which occurs in the *Yüan shi*, the Annals of the Yüan or Mongol Dynasty (thirteenth and fourteenth centuries). Torii goes a step farther, and connects with this name also the earlier Sino-Japanese designation of the Ainu,—Hia-yi (literally, "shrimp barbarians"), which he holds should be read Kashi. This, however, is not convincing, as the ancient pronunciation of these syllables was Ga-yi or Gia-yi; it is not proved, either, as assumed by Torii, that the Yezo Ainu ever styled themselves Kushi. The Kuril Ainu appear to have had relations from time to time with the Koryak whom they call Koreku. The Aleut

¹ Radliński, in his *Słownik nazwecza Ainoów*, records this word as Rutumkur.

have been known to them for a long time under the name Aleuts (thus according to Torii; Radliński gives the Ainu name in the form Arvat).

The needle-cases of the Kuril Ainu, consisting of a leather strap passing through a bone tube (p. xvii D), are identical with those of the Koryak, Chukchi, and Eskimo. Basketry is said to have been manufactured in imitation of that of the Kamchadal and Koryak. Clothing was made from fish and seal skins, also from skins of wild ducks and from birds'-feathers; one of these is reproduced in colors (pl. xii). The most remarkable objects of art were buttons of wood or whalebone, decorated with designs painted in red, yellow, and black, and fastened to their girdles; further, embroidered leather belts (pl. xiv) of an artistic quality and color sense of design which is really astounding.

Sledge and dog-driving, according to Torii, were originally unknown to the Ainu, and were derived by them from Kamchatka. This may be the case; but the conclusion that for this reason the Ainu did not come from the north, but from the south, seems to me to overshoot the mark and be far from forcible. On Yezo, naturally, there was no occasion for dog-driving. The snowshoes are of the netted type. Manufacture of pottery was carried on on an extensive scale, but was abandoned three generations ago. Lamps were carved from stone, and were similar to those of the Koryak, Chukchi, and Eskimo. In agreement with these tribes, they used the bow-drill in making fire. From ancient times they have lived in subterranean habitations during the winter, and like their relatives on Yezo and Saghalin, have had distinct summer and winter houses. The winter house, half underground and well-closed, was heated by numerous hot stones, steam being produced by pouring water over them. This practice of the steam-bath is equally found among the Koryak, Chukchi, and Eskimo; and, as it does not occur in Japan, Torii concludes that the Kurilians adopted it from these peoples.

The festival of the bear is unknown on the Kuriles. The author states that the ancient Ainu of Japan did not practise it, either, and concludes that the Saghalin and Yezo Ainu adopted the custom from the Gilyak. In regard to the *inao*, Torii holds that they represent, not a god, but an object sacred to the first chief. It is regrettable that the author has not read Sternberg's important study of the subject (also Pilsudski's work is evidently unknown to him). Brief abstracts of fifteen legends are given; they were obviously recorded through an interpreter.

The remains of the neolithic age which lasted till the seventeenth century are well described and illustrated. The shellheaps yield oyster

shells, bones of whales and other marine mammals, bird and reindeer bones, arrowheads and hatchets of obsidian and other material of volcanic origin, implements of bone and horn, harpoons, spoons, girdle-buckles, and shards of coarse pottery.

The most curious objects discovered by Torii on the Kuriles are wooden masks (pl. xv), which he justly compares with those figured by Jochelson from the Maritime Koryak. The case is striking, since the Yezo and Saghalin Ainu do not know masks at all. Torii illustrates also several clay masks of the neolithic period of Japan, which he attributes to the Ainu. If this is true, the problem naturally becomes still more complex. The question as to whence the primitive Ainu, the Maritime Koryak, the Alaskan Eskimo, and the Aleut obtained the use of masks, is answered by the author (somewhat in the fashion of Mohammedan writers), "Dieu seul pourrait le dire." The Kuril masks represent spirits called *fūjiru*, intent on harassing and devouring human beings, and appearing suddenly; when they drop their masks, they are white; they are usually clad with animal skins, and wear leather footgear. They have a chief with numerous servants; he is armed with a sword, and has a necklace of glass beads. These spirits live in huts similar to those of the Ainu, and are stationed in Kamchatka, chiefly on a high mountain.

Two chapters are devoted to a discussion of the Ainu legend relating to the Koropokguru and Kobito (dwarfs). The author states that this tradition is unknown to the Kuril Ainu; and, as ascertained by me, it is unknown to the Ainu of Saghalin: it is an exclusive Yezo tradition. Torii rejects completely Tsuboi's hypothesis of a rapprochement of the Koropokguru with the Eskimo, and, as was done by me eighteen years ago, denies the historicity of this tradition. Those who are eager to build history on folklore, which lacks the most essential requirement of historical records,—exact notions of time and space, chronology and geography, —are objects for commiseration anyhow.

The author rises against Bogoras' supposition of Japanese commercial relations with Kamchatka: the Japanese merely exchanged their goods with the Ainu of Yezo; these transmitted them to the Kuril Ainu at the market of Rassawa, whence they passed on to Kamchatka, and from there to the Koryak and Chukchi. For my part, I had already antagonized the same theory (*Chinese Clay Figures*, p. 270, note 4).

The linguistic portion of the work is the least satisfactory. A brief vocabulary of the Kuril dialect in comparison with that of Yezo (for which Batchelor's Dictionary is not consulted) is given in French spelling,

without any conception of phonetics. It can hardly be utilized for serious philological purposes. As to the numerals, the author must have either consulted an individual who became mixed up during the process of counting, or met with an accident in arranging his notes; for *inat* cannot mean 60, as he states, but is $4 \times 20 = 80$; *wambe aškeneot* is not 70, but $5 \times 20 - 10 = 90$; *aškineot* (previously known as *askinot*) is not 80, but $5 \times 20 = 100$; *wambe ewanhōt*, given by him as 90, in fact means 110 (literally, $6 \times 20 - 10$); and what he records as 100 (*aruwam howat*) is $7 \times 20 = 140$. These slips could have easily been avoided by referring to my article *Vigesimal and Decimal Systems in the Ainu Numerals*. The author, further, indulges in a bit of Tower-of-Babel philology by comparing thirteen Kuril-Ainu words with Assyrian; fortunately he himself does not take this attempt very seriously. But why, then, print it? This is not all, however. In his conclusions (p. 284), the author pleads that "the Ainu-Kushi are perhaps brothers of the ancient peoples in the valleys of the Tigris and Euphrates." The name Kushi reminds him of the "Kassites, Kosikass, and Kussi of the cuneiform inscriptions." There follows a lengthy, romantic comparison of Kassites, Ainu, and Japanese. The Ainu call the Gilyak Sumeren-kur; the author might have correlated this name with that of the Sumerians as well. In vain did I write in 1917, "We have had enough theories and fancies about the Ainu; it is time to get at the facts." It will thus be noticed that in Torii's work we have to discriminate between new facts and new theories and speculations; the former present an essential addition to our knowledge of the Ainu, the latter must be viewed with reserve.

There is also a final chapter, entitled "Considérations sur les origines du Japon proprement dit," in which, on the basis of archaeological and historical evidence, the author endeavors to show that the population of Japan has largely grown out of Ainu and Tungusian stock. It would lead me too far to take up his arguments in detail and to present my own views concerning Japanese origins, but I am under the impression that Torii is not on the right track in this question; nor am I inclined to believe with him that the Japanese language is "a daughter or sister of Tungusian, as Shintō religion of Shamanism" (p. 197, note). Briefly stated, in my opinion, the Ainu are a northern people, the Japanese are a southern people; in the beginning, the Japanese were settled somewhere along the southeastern shores of continental Asia, and thence emigrated into their present insular homes from south to north; in the course of their advance they clashed with the Ainu who had occupied the northern

part of Japan by entering from the north, and who were gradually heading southward.

Whatever these raisonnements and speculations, or our divergence of opinion, may be, the author's tendency to theorize is redeemed by his solid fund of new data for which we have every reason to be grateful to him. Credit is also due to the University of Tokyo for supporting his researches and bringing them out in so excellent a form. The illustrative material is abundant, and the fine execution of the plates leaves nothing to be desired.

B. LAUFER

Malaka, le Malāyu et Malāyur. GABRIEL FERRAND. (*Extrait du Journal asiatique*, Paris, 1918.) 202 p.

The traditional opinion hitherto maintained (so much of our scientific baggage rests merely on tradition) was that the city of Malaka was founded in the last quarter of the fourteenth century. This never was satisfactory to me. The problem is one of importance, for Malaka forms one of the most glorious chapters in the annals of Malayan enterprise and colonization; for centuries it was the Alexandria of the Far East and a transit-mart uniting East and West;¹ and there are several culture-historical questions which pivot around the date of the foundation of Malaka. Monsieur Ferrand, Consul General of France (until a few years ago in New Orleans), stands in the foreground of Malayan scholars, and commands a unique knowledge of Malayan and other Oriental languages, coupled with a long and wide experience of Madagascar and almost all parts of the globe. While the main object of his present publication is to solve the mystery of Malaka, the treatment of the subject is so thorough and circumstantial that it grows into a fundamental contribution to early Malayan history. He gives a long and almost complete series of Chinese, Arabic, Portuguese, and Dutch texts relating to the ancient history of Malaka, and has provided them with an elaborate and illuminating commentary. His study belongs to the class of those aptly characterized by the French as "bien documenté" and "très nourri." We are especially indebted to the author for laying before us in an unabridged form the lengthy accounts of the Portuguese chroniclers—d'Albuquerque, de Barros, Correa, de Couto, de Eredia, and

¹ Varthema, who visited Malaka about 1505, says, "Truly I believe that more ships arrive here than at any place in the world." About a century later, François Pyrard speaks of the city as "the key and staple of the trade of China, Japan, the Moluccas, and other islands in the neighborhood of Sunda," and characterizes it as "the richest and busiest town in all the Indies after Goa and Ormus."